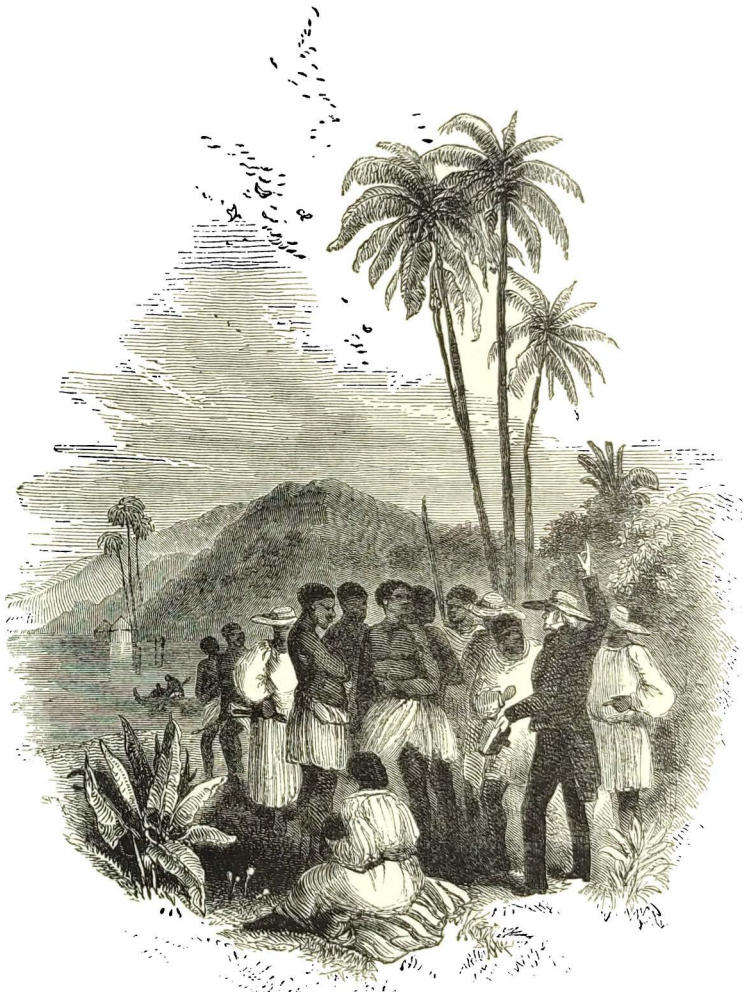


THE MISSIONARY HERALD.



MISSIONARY PREACHING IN AFRICA.

ASIA.

CALCUTTA.

In a letter dated August 7th, Mr. Thomas says, "You will be pleased to hear that we are favoured with some tokens of the divine presence. I baptized four more believers in the Lal Bazar Chapel on the last sabbath in July, and yesterday I received them into the church. Brother Leslie also baptized and received three persons, one of them brother Pearce's niece. Brother Wenger baptized and received into the native church under his charge two converts, and brother Lewis received three into the church at Dum Dum, whom he baptized the preceding sabbath. More are expected to follow the good example in nearly all our churches. Oh, that all may prove faithful to the end !

"Brother Morgan was last week taken very ill with fever. I saw him yesterday; he was improving, though confined to his couch. Brother Lewis's child has been ill ever since my last; he is thought to be improving a little. Mrs. Pearce is unwell; some others have been more or less ailing; but by the goodness of God we are kept to our work, and I hope are in some measure prospered in it."

SERAMPORE.

The following letter from Mr. Denham is dated Serampore, July 20th:—

Many reasons may be assigned for the delay of my usual correspondence. One principal cause is a widely circulated report that you were about to visit the Indian mission. Some said you would be here in July. This we doubted, for you know enough of Bengal not to expose yourself here in the rains. Still we thought you might be contemplating a visit to the stations a month or two later; we therefore deferred to write. A few days' residence with us would give you a more correct idea of the work, the people, our difficulties, and what ought to be done, than a half dozen letters from each station, no matter how carefully written. Your letter just come to hand leaves me to infer there is less probability of our seeing you at present than we had been led to anticipate; if so, let me sit down and endeavour to make up my arrears in the best manner I am able.

My last informed you we had some weighty matters in hand and others in prospect. The papers which accompany this will give you to see what is doing. The work has carried with it proportionate care and anxiety. It has cost much thought, some waking hours, not unmingled with fears as to the issue; but God, who heareth and answereth prayer, has again and again proved better to us than them all.

A moderate outline of this would far exceed an ordinary letter. I fear I shall be obliged to trespass on your patience as it is, but forgive me and unite with me in praising God

for all his goodness. The religious condition is similar to the last account I gave you. We are few, but God is with us. We had many difficulties at the beginning of the year, and things for a time wore a gloomy aspect, but the clouds passed away and peace and good will is amongst us. We have baptized less this year than former years; still we have two or three candidates, and others who appear to be looking toward Zion from among the natives. The European population in Serampore has decreased greatly; nevertheless, considering all things, we are pretty well attended, while our native congregations are very encouraging. The gospel is preached in English, Bengalee, and Hindusthani every day, and the people brought in constant communication with one or other of us.

In another department of my work I have had much encouragement. Our young people show great attachment to the gospel. Many native young men call and talk on Christianity. The young men students under our own roof have conducted themselves in every respect to our entire satisfaction. I am in expectation of two others to join the circle; one a Hindoo medical student, the other a son of the late Mr. Rabehorne, formerly in the employ of the Danish government at Serampore. Thus, I trust, God is putting it into the hearts of the promising young men of our churches to say, "Here are we—in India—willing to devote ourselves to its welfare, and to the heathen around us." As all speak the

languages more or less, we have been able to extend and carry on our village and bazar preaching without interruption till the rains. Some of the young men have accompanied brethren Fink and Robinson, and others myself. In these visits, Mr. T. C. Ledlie, son of the late Dr. Ledlie of Calcutta, has rendered us willing and good aid. He was baptized by brother Leslie, but is now with me in the College school. He is an intelligent and pious young man, and will, I trust, make a devoted Christian and missionary should our heavenly Father spare his life. Thus without my seeking for them, God has raised up six or seven young men of piety and promise, and whom I hope you will remember in your prayers to God for me. Their names, in addition to those mentioned above, are Edw. Johannes, Robert Robinson, William C. Fink, Indranaraym (son of the devoted Krisbnu Pae). I commend them to your kind remembrance and sympathy.

Our work as itinerants has afforded much cause for rejoicing. Our contests have been very few; now and then a brahman or a student may have offered slight opposition: frequently have the very heathen contended against such opponents. The word has been heard with great attention; many copies of the scriptures and tracts given to those who could read. In this we have been very careful.

My position in the College school has great advantages connected with it. Persons who have no love for Christianity allow their sons to come to us for instruction. The young men have less prejudice than their friends; they know us better from frequent association, and being related to the principal families in the neighbourhood, carry an influence which cannot be too highly valued. While these youths themselves treat us with respect and kindness, they carry Christian books and discuss Christian truth in the houses and strongholds of idolatry, and are not unfrequently found contending for its truth amid opposition and opprobrium. Let me give you an instance. A young baboo, a promising man, opposed some of us in the market-place not long ago. From his superior knowledge he was able to cause us real annoyance, and did so till he was silenced by an appeal to his conscience on the inpropriety of such conduct, when he knew that his objections could meet with an easy solution. A day or two after he came to me, and said, "I did very wrong in defending Hindooism the other evening; I am sorry for it, and hope you forgive me." I spoke kindly, but decidedly. I felt the expression of his regret was genuine. This has since received pleasing corroboration.

At one of the recent great festivals, our young men seeing a cluster of people near the car of the idol Jugunath, thinking the native preachers were there, went to join them, when to their surprise they found the

same youth arguing with his countrymen on the folly and madness of idolatry. Fear of man, loss of caste, property, civil death, and worse, restrain such from making an open profession of Christianity, but in God's good time this will be brought about. We are prepared to wait. Souls are worth waiting for. God will not withhold his blessing, though for a while it tarry, James v. 7, 8.

The yearly pilgrimages to the shrine here are past for 1848. Immense multitudes have attended them, yet I think less than the last and preceding year. The gospel has been preached unremittingly the whole month; books and scriptures given to such as could read. Having described these scenes twice before, I may be excused doing so again at present. On one occasion only was brother Fink and myself interrupted, and this by a man who had evidently read the scriptures carefully. He repeated Sanskrit Stoks in defence of his own views, reciting with great volubility and beauty, mingling Christian doctrine and even Christian quotations with his argument. In vain we told him the ideas he held were not to be found in the Hindoo writing; he insisted they were. We challenged him to give the names of the books in which such sentiments were to be met with. He named one. I placed in his hands a pamphlet containing extracts from the work he named, and putting my finger on some passages, requested him to read them aloud to the people. It is scarcely necessary to say the lines were utterly at variance with his assertions; still he fought manfully, and offered some ingenious comments by way of reconciliation. This we told him we could not allow, neither were the people inclined to do so. He now checked himself, began to speak more moderately, and asked to look at our books, soliciting some, which he promised to read, and respectfully bade us farewell.

At another stand an interesting case occurred deserving mention. A country Hindoo had been listening for some time to Bhugwan and brother Fink; at the close of the address he exclaimed, "Then what advantage is there in the worship of Jugunath?" "Advantage! Loss," was the reply. An earnest conversation ensued, and the folly and sin of idol worship was pointed out to him. "I will go back," said the Hindoo, with great emphasis, "I will not go to see the idol!" He gave his name, and the name of his village, begged the brethren to visit the village, to bring or send the gospel. He asked for a book. We gave him what was thought suitable. He made his salam, turned back, and we trust was as good as his word. The brethren met with him no more.

On another occasion during the festival brother Robinson met with some abuse from a number of brahmins who were in an adjacent dwelling. Finding the people paid no attention to their threats, and were increasing

in numbers, they induced a low woman to throw water on the crowd to disperse it. This had the desired effect in some instances. Brother Robinson, however, continued to speak, and bade the people remember what they had witnessed, and who the parties were. At this moment a respectable looking Hindoo came up, and had remained listening but a minute or two, when the woman made her appearance with a kulse of water, which she threw over the stranger! The man instantly seized her, and chastised her on the spot before the brahmans and people, desisting only at the request of the missionary himself. It is worthy of remark that whatever may be their feelings, no violence is shown to the persons of our missionaries; abuse is the extreme limit to which they proceed against us.

Our iterations being very numerous till the rains, we have enjoyed frequent opportunities of speaking to the people in their villages, bazars, and at their own homes. Our

journals contain many items of interest. Scriptures and tracts have been distributed, and conversations held in every direction. On the banks of the Ganges we have witnessed some scenes of misery which appalled us. I dare not, however, lengthen my letter with farther extracts. Two or three packets will reach you by the present mail, detailing different departments of my work, and which will, I trust, call forth renewed sympathy, and to the Father of all our mercies renewed praise.

Our united and kindest remembrances, in which Mrs. Deaham, and Mr. Robinson, and Mr. Fink join. Mr. Marshman writes by the present mail, which leaves us all in pretty good health, except brother Robinson. The season is, however, most sickly, fevers in almost every house. My whole family has been laid up during the last three months, but I am happy to say are recovering.

A letter to Mr. Bowes, of Blandford Street, though of an earlier date, contains much information which we cannot think it right to withhold. Mr. Denham says:—

I am still privileged to preach the glorious gospel of the blessed God. My health on the whole is good. My family have in a degree suffered during the year. The glass is now 98 degrees; the air without is literally burning. I am covered with a profuse perspiration. I cannot touch the paper, but keep something beneath my hand while I write. Yet I pursue my work as many hours as in England. No doubt a tropical clime is doing its work on us all. I am certain you would see an alteration in me.

Young men enter into the Company's service, nay they think it an honour to do so. Parents can give up their children for war and pelf without a reluctant feeling, and shall not we do as much for Jesus? Oh that such a spirit were in the churches! we should not have to mourn over commercial losses, barren seasons, and slow conversions, as we frequently do. Where we give God the *first fruits*, does he not pledge himself to bless us? Shall we not trust, shall we not try him? Is he not worthy of our unreserved confidence?

You may perhaps have learned from the Herald how our last year has been spent, what plans we have sought to carry, and what we have been able to accomplish. The year has been a most anxious one. A foundation has, I trust, been laid for great and lasting good. I have been proceeding silently and cautiously. It is, you must remember, a heathen land. I hope to be able to transmit a printed account at the close of 1848, (D.V.) I was privileged to baptize ten last year. The present we have admitted two or three, and have about the same number of

candidates. I am still Government Chaplain at the Danish church, the English have not repeated my appointment. Of course this office is a gratuitous one. I am getting a large number of Hindoo youth around me. By these I can work where no European can presume to enter. Time and God's blessing will effect the work I have at heart. The superintendence of the College operations, masters and pupils, is in itself a great work. This is increasing continually. Three classes of young men fall to my share daily; two college lectures, beside my ministerial duties. I assure you our hearts and hands are full. Myself and young men go out among the heathen in the evening. At leisure hours of late I have been employed in translating children's books into the native languages; some of those pretty little works printed by the Tract Society. I have published five or six this year, and have Jane Taylor's Children's Hymns in the press, which I have put into Bengali poetry. In a few months I hope to print a work on Muhamadanism, a somewhat large pamphlet. The original is in the Urdu. It has cost me much time in preparation. It is a difficult work, and from an elegant and foreign tongue into one equally strange and difficult, especially to one who, like myself, sits down to study after the years of maturity. When it is finished I trust it will set the Mussulmans of our neighbourhood thinking, as it has those who read the Persian character in the upper provinces.

Our out-door work has been followed up lately without interruption, and I trust with God's blessing. We have had many inter-

esting and some stormy interviews with the people in the surrounding villages. The other evening myself and two young men went to a village a few miles up the river. As we were strangers, we made our way through a number of trees to the road which led to the bazar, looking for a place and an opportunity to speak. We moved slowly on looking at the articles exposed for sale. A respectable man standing at the door of one of the native shops said to me, "Are you in want of any one, sahib?" "Why do you ask?" said I. "Because yonder is the magistrate's house," replied he. "I do not want the magistrate, I want you!" "Me!" "Yes, you." After a few preliminaries we began to open the great question. He called for a seat to be brought for me, and a host of people came round; nor did we leave till the night had set in upon us. It was a very interesting evening. Jesus and his great salvation was explained to them, and the attention and the questions put to us were more than ordinarily encouraging. If you ask, is it always so? Indeed it is not! We sometimes meet with great opposition, especially from the brahmans and the conceited young men, students at the Government Colleges and schools. For you must know the bible is excluded, and the masters forbidden to speak of Jesus or Christianity in Government schools. These young men at times give us a great deal of trouble. Take the following as a specimen. At another village called Chattra, in the neighbourhood of Serampore, myself and a good young man, one of my college students, met with a number of these under affecting circumstances. We had left our boat, and ascended the ghat steps, where a young female, apparently about twenty-two years of age, was laid to die. Her aged mother, her brother, and a brahman repeating the *muntras* by her. I went toward her, and looked at her haggard countenance and sunken eyes, but she turned from me. I asked her mother what was her disease, and why she placed her there on the damp ground and in the evening air? "We have brought her here to die," pointing to the river, "Gunga is holy—this is our custom; she will go to heaven." "She is very ill," said I, "but she is a young woman, and may recover." Taking her hand, I said, "She has no fever, her pulse is good; with proper treatment she would recover." The wretched beings around her, the brahmans, of whom by this time there were several, began to murmur. "She cannot live," said they. "No, not if you place her here. Is this your religion? Would you treat a dog as you are treating this poor woman? Remember, it is not the less murder because it is your custom." A crowd now assembled, and discussion began in real earnest. Many listened with great attention, and owned they should be glad to see many such barbarous customs swept away. Seeing we were gaining ground with the common

people, two or three Hindoo College students began to question us, quoting Paine's Age of Reason, for infidel Europeans have put these books in circulation among the native youth. My Hindoo friend was speaking, and I perceived they would puzzle him. I therefore recommenced, met the question, and did not spare them. "I have another question or two," said one of the students. "You have said your sacred books correspond with the principles of modern science; will you allow me to test their accuracy? If the principles of the Newtonian philosophy be correct, the stars are centres of systems like our own, fixed, revolving on their axes in the heavens, but the opening of your books contradict these well-sustained and mathematical facts. How am I to understand the astronomical phenomena of the second chapter of Matthew's gospel?" It is true we do not often meet with questions like these, still it may serve to show you what at times we are called to contend against in the market-place, and which we must answer, or be laughed down. "Where are you studying?" said I. "At the Hindoo College." "What books are your astronomical text-books? Herschell? Mrs. Somerville?" "We have read Herschell's Introduction," said they. "Have you a copy of Herschell at home?" "No." "Will any of you call on me to-morrow; you know me—you know where I live? I will so convince you that there is no inconsistency here, and give you a table of similar stars, so that I think you will never ask that question again. But that you may not think I wish to evade your inquiry, I will make it as plain and as simple as I can." I then quoted in substance Herschell's words, chap. xii., sections 593 to 598. The tables were now turned. They had put a weapon into our hands, and we showed them we knew how to use it. The admission was made in the presence of the people, that the objection had no force against the gospel. The students were silenced, and, with the people, listened quietly, received books, and begged us to come again. As we returned, we looked at the poor woman, and spoke to those about her. But the brahmans are a hardened class. The fee is all they care about. At midnight, no doubt, she was put into the river or burned. These things may shock you; alas they are too common about us. Not a week passes but they occur. Remember these people are British subjects equally with ourselves.

The above must suffice for the present. Education, with the bible, is a blessing. Godless systems, such as those pursued by government here, may make and do make smatterers in science and infidels in religion, if the terms be allowable. But of this branch of my work more another time. Had I funds, there is a fine opening here. In the meanwhile remember me, pray for me. Could I speak to your dear people, I would beseech

them not to slacken their energies. May your exhortations, dear brother, quicken them into greater activity and prayer on behalf of

India. As a church, your name should be identified in some way with our work here.

MADRAS.

We are happy to learn from a letter dated August 9th, that both Mr. and Mrs. Page were then in good health. They had felt the hot weather, but had not been made ill by it. The following extracts from a Circular addressed to baptist residents in the Presidency, giving an account of the church at Madras, will be read with pleasure :—

On Lord's day, November 21st, 1847, fourteen of our present number were privileged to unite together as a Christian church. The following month (December) one was added to us, who had previously been a member of a Christian church in England.

In January, 1848, we were cheered by the addition of two by baptism, one of whom has since been removed to an out-station, the other still continues with us.

In March, nine were added to us, five of whom are natives of India; three of these were from the church in Moulmein, and two from Arnee, the native evangelist Zachariah and his wife. The remaining four consisted of two beloved friends from Moulmein, who have since been removed to an out-station, and of two others, brother Mills and wife, who have long been labouring in the gospel at Arnee.

In May we were again cheered by the addition of one by baptism, and

In June another was added to us who was formerly a member with the church in Moulmein.

In this way, brethren, the Lord has led us, making our number just double what it was at the formation of the church. The number stands thus :—

No. of Members, November 21st.	Increase.		Decrease.			Total.
	By baptism.	From other churches.	Dismissed.	Excluded.	Died.	
14	3	11	0	0	0	28

Resident at Madras, on St Thomas Mount 23
Out-stations 5

Within the last two months a Sunday school has been commenced, in which we have now upwards of twenty children, and we would especially ask your prayers on behalf of this effort, that the rising race may be early brought unto the Lord Jesus, and that from them may be raised up a band of devoted labourers, who shall give themselves

fully to the work of evangelizing this benighted country.

We have also adopted the plan of holding a meeting of the church every Lord's day, apart from the public service, for the purpose of reading and conversation on the word of God, and it has hitherto been found both interesting and profitable.

The public ministration of the word has also been carried on by our pastor, and we have much cause for encouragement in the number of those who gather together to hear the word of life. During the last two months especially, the congregations have been steadily increasing, and pleasing circumstances occur from time to time, which show that the word is not preached in vain.

We have felt it highly desirable to obtain a permanent place of worship, &c., having been obliged hitherto to assemble in a hired room.

After several efforts, we have at length succeeded in obtaining a suitable site in New Town, and we purpose to erect a chapel as soon as funds can be raised to justify the undertaking.

We have also had in contemplation to establish schools of a character to suit the circumstances of the members of the church and congregation, that the inconvenience often experienced by baptist parents in selecting a school for their children may be avoided. Should an effort of this kind be in any way serviceable to our brethren with families at out-stations we should greatly rejoice.

By the generous assistance of one friend, Zachariah, the native preacher formerly labouring at Arnee, is now labouring in connexion with us in Madras, and arrangements have also been made for brother Mills to continue his operations at Arnee, but in connexion with us as a church. Towards his support however, we are able to raise but a small amount, and have to look to the assistance of the friends of missions generally to aid us in meeting the whole expense of his station.

From this brief sketch, dear brethren, you will see that, as a church, we have much cause for thankfulness to the Father of mercies. We can truly say, "The lines have

fallen unto us in pleasant places, we have a goodly heritage." After having been for years as a flock scattered and wandering, God has brought us together to enjoy the pastures he has provided.

Pray for us, brethren, that we may be kept

in the faith, having our hearts established with grace, that we may meet fully the responsibilities which our great privileges involve, and that from us may "sound forth the word of the Lord" into this dark and wicked land.

This Circular was sent to friends at the out-stations who had replied to a former Appeal intended to lead to united efforts for the promotion of the gospel. An account of the result is contained in the second document. It is said :—

From several parties to whom letters were sent, we have not yet received an answer, and as a considerable time has now elapsed, we can scarcely expect one. The replies received are five in number.

The first that reached us was from the brethren united in church fellowship at Secundrabad. These approve of the suggestions of the Circular fully.

The next was from a brother living at Hoonsoor, who likewise concurs fully in the measures proposed.

The third reply was from the brethren joined in gospel bonds at Bangalore, fully agreeing with the suggestions, but expressing

a doubt of being able to assist towards the support of missionary operations.

The fourth reply was from a private individual at Cannanore, concurring in the general purport of the Circular.

The fifth was from brethren associated at Cannanore, but this expressed doubts as to the possibility of union.

There are, therefore, three churches to unite together, and to correspond with each other. A small band truly, yet not, we trust, disregarded by Him who does not despise the day of small things, and who has promised to be present where even two or three are gathered in his name.

The state of things in this Presidency is further elucidated in Mr. Page's letter :—

The answers are fewer than I had expected. Many more persons than those who have replied, holding baptist sentiments, are scattered through the Presidency; but in consequence of having adopted the views of the Plymouth Brethren, they are not disposed to unite or co-operate with us. In Madras itself there are at the present time as many baptized persons out of the church as in it, perhaps more. They appear, for the most part, to entertain a very friendly feeling towards us, and to desire our success, but still do not join us. The communion question has some influence in this, but the important thing seems to be that we do not advocate the personal reign of Christ. Some of them I should be very sorry to find wishing to unite with us, as their conduct does not become the gospel. Very lax views are entertained by several of them respecting the Lord's day (some not objecting to buying and selling in the native bazar), and the eternity of future punishment, and sundry other eretichety notions find ready recipients among them. On the whole, therefore, it is perhaps as well that they should remain separated from us.

You will probably be surprised at the prevalence of the notions I have mentioned in this part of the world. They have been chiefly introduced by a Mr. Grove, of whom you may possibly have heard, in connexion with Bagdad, and as one of the first, I believe, in the Plymouth movement. He is now on his way to England. He has done much good here in breaking down the excessive notions of ministerial

authority, which the Roman priests and the high church of England men had inspired, but he has unsettled much that would have been better left untouched. An instance has come under my own notice of the practical consequences of some of the views he has promulgated. A lad, living with one who has adopted his sentiments, has been several times to see me, having a great desire to be baptized by immersion. He entertains very erroneous views on that subject. Having been until within the last two years brought up among the natives, he has never had the supposed efficacious rite administered. Now he is too old for infant baptism, and our good pædobaptist brethren do not seem to feel at liberty to baptize him, an unbelieving lad, on the same ground as they do an unbelieving infant. He seems shut up to adult baptism, but his notion appears to be, that having acquired the knowledge of the history of Christ, &c., he is a fit candidate for union with a baptist church. I have not, of course, baptized him, but as he appeared to be in an interesting state of mind when I first saw him, I thought it would be well for him to come occasionally to me, that I might direct him in reading the bible, &c. He generally attends at the room where we hold our service, but on Sunday evening I missed him, and when he called to see me the next morning, I asked him if he had been ill the night before, as I did not see him. "No," he replied, "I could not come. I had something to do." And on further inquiry, I found that instead of being at chapel, he was buying various articles at

the bazar. His notions of sabbath observance and of the obligation of public worship have been derived from one who holds the views of Mr. Grove. The doctrines he has advocated concerning the sabbath are just such as unconverted men will gladly avail themselves of to excuse themselves for not coming within the sound of the gospel. The mischief of this in a land like India is incalculable. I mention it that you may see some of the peculiar obstructions in a minister's way at Madras.

I reckon that we shall not require less than £1000 to buy or build all that is absolutely necessary to carry on the work. Of this I am very anxious to raise £600 within the next twelve months. We have £250, and if we can procure the remainder, so as to have no debt but the £400, which is promised to us without interest, I hope to see a good and complete station clear of all incumbrance in a few years. Is it quite beyond the power of the Committee to grant us aid, even to a small amount? Not one farthing of the money of English churches has yet come to Madras. Will not the Committee vote us a tenth or even a twentieth part of the expense out of the general funds?

I have not yet made any appeal in India beyond the limits of Madras, but I have just had a short statement printed, which I shall send with a note to all the pious men throughout the Presidency whose names I can learn. Possibly we may raise another £100 or £150; but then £200 will still be

required. May I look to England for that? If I could induce private circles of friends to make a special effort to raise one half of it, will the Committee give the other half?

The drafts of deeds, and the supplement to the Instructions, reached me safely in your last. As we had just then agreed to purchase the property referred to in the letter, I took the draft to a professional man, whose name was suggested to me by Mr. Van Someren. Although a perfect stranger to him, as soon as he heard the property was for mission purposes, he engaged to do all that was necessary free of charge. He is a pious churchman. Thus God raises us up friends on every side. While I have been writing this, another little incident, very encouraging, has occurred. The room we now occupy for public worship adjoins the Madras Sailors' Home, and not unfrequently we have several of the men who are temporary residents there unite with us in our service. The following is a copy of a note I have just received.

"Sir,—

"I herewith have the pleasure to forward (ten) rupees, being amount of collection made at the Home for the purpose of purchasing a suitable place of worship for your congregation. I would have wished the amount were more. It has been obtained from *poor men*, and hope it will not be the less acceptable.

"I remain, &c."

The spontaneity of this makes it particularly pleasing to me.

CEYLON.

In this colony an insurrection has taken place, which has interrupted some of the labours of our brethren, and increased their difficulties. Mr. Allen writes thus from Kandy, August 12th:—

My last letter was directed from Colombo, where brother Dawson is supplying the place of brother Davies, who is still at Newera Ullia, without as yet having derived much benefit from the change. Things have not assumed their wonted aspect at Kandy yet. The closing of the chapel during my absence has to some extent scattered the congregation. I hope, however, to succeed in collecting them again when we are quiet. You will be surprised and sorry to hear that we are under martial law here. About three weeks ago the people of the Central Province rose in various parts in open rebellion. Several new and vexatious taxes have recently been laid on a people already greatly oppressed, and the laying of these has been made the occasion of manifesting openly a discontent that has been leavening for a considerable time past. Some months ago they crowned a king at Dambool, and at the appointed time they appeared in arms at Matelle and Kornegallee in thousands.

The English and Malay Rifles despatched from Kandy were attacked by the natives, but a few disciplined men had no difficulty in putting them to flight, though not without considerable bloodshed. Many have also been made prisoners, and are now undergoing their trial at Kandy. The ringleaders have already suffered. One was shot just behind our house. It was an awful sight. The rebels are pretty well subdued, but great excitement and discontent still prevail amongst the people. I am afraid it will interfere very seriously with our missionary operations. Indeed at Matelle nothing can be done for the present. The wicked rejoice, saying, "We have even put a stop to the preaching." The destruction of property there, and in the neighbourhood, has been great. The bungalows of the planters and others have been sacked, and some of them burned to the ground, and the occupants have sought safety in Kandy. My greatest grief is that the chapel at Matelle has not

escaped, though the building is not much harmed. Every thing in it has been wantonly destroyed. Pulpit, chairs, benches, lamps, books—all gone or broken to pieces. Poor Thomas Garnier, the preacher, has lost every earthly thing he had, having escaped only with his life. As he and his family fled to the jungle, they could distinctly hear the cry of the maddened mob, "To the preacher's: catch the preacher." I rode to Matelle a few days ago to ascertain the amount of mischief they had done, and it was a deplorable sight. "They have broken down the carved work at once with axes and hammers. They said in their hearts, let us destroy them together." There is no doubt that much of this wanton mischief was done by the very villagers amongst whom we labour, for they bate us with a perfect hatred, and some of them are amongst the prisoners. There is not much prospect of doing any thing there just at present. Many have fled to the depths of the jungle for concealment and safety. How to furnish the chapel I cannot tell, as there is no money to be got here. The country is scarcely quiet and safe to travel as yet.

Kandy is excited and unsettled. The first sabbath during the rebellion was any thing

but a day of rest. Every one capable of bearing arms was engaged as a special constable, and nothing but the trampling of horses and the clash of arms was heard. We had no religious services of a public character. Even now men's minds are occupied mainly with the confiscation of property and the punishments of the prisoners. The native congregation here improves, and I pray there may be a shaking among the dry bones. Last sabbath I baptized for the first time in Kandy this year, and sincerely do I hope it will soon be followed by others.

This will, however, after all, be but a sad year in the missionary annals of Ceylon. One brother laid aside, others obliged to leave their stations, and the whole country in a disaffected state. The obnoxious imposts will, I fear, prove a great hindrance to us. The avowed intention of the natives was, by rising in several places, to divide and scatter the few forces of Kandy, and then to come down on the place and murder every white face in it. But God has brought their counsel to nought and defeated their design, and mercifully spared us such an end. Let God, therefore, be praised for his goodness.]

AFRICA.

Mr. Merrick continues at Bimbia, and his health is still good, but the manner in which the number of labourers has been reduced in Africa of course tries severely the faith and patience of those who remain. The depressed state of Mr. Saker's health, and the absence of Mrs. Saker who has been many months in England, have perhaps imparted a gloomy complexion to the following letter, which he wrote on the 5th of July, but the facts it contains ought to be published in order to excite sympathy, prayer, and exertion.

In time past we have had to mourn over the dead, again and again. We have been called to bid adieu to the bereaved widow and the afflicted wife and children. Our Jamaica band have almost disappeared; some by death—we hope now in glory—some by the more disgraceful end of "having loved this world." In February, 1847, we were compelled to part with afflicted sisters—one a wife and a dear child. In May, with Mr. Clarke and his sickly band. In September, with brother Newbegin, and now, by a severer stroke, in the removal of our beloved brother and sister, Dr. and Mrs. Prince. We have been weakened, chastened, and subdued, yet still our heavenly Father removes not his hand. Sorrow comes on sorrow, and we are distressed. Oh, that we may ever bow with submissive love to all his will!

The bodily state of our dear friends, Dr. and Mrs. Prince, have often and loudly called for a suspension from their labours. These have been unavailing. Now a more

distressing call comes from their native land, and they feel compelled to obey. The afflictions and moanings of a beloved child beat too heavily on a mother's heart to be any longer put aside, though we have all witnessed how often the longing desire and yearnings of maternal affections have been quenched by the wrestlings of a heart desiring to do the will of God by remaining in Africa. Now we think the pillar of cloud is leading the way for their return to their native land.

In this distress we have thought and prayed much. Our weakly band, our great work, our oft afflictions, our dangers, have been subjects of painful thoughts; and weeping, we have turned our eyes to heaven for help. Yet are we made to feel it a duty to say to our friends, "Go." This is a trial! to send away those, the most useful, and without whom we know not how to go on, and we exclaim, "What shall we do?" This is the conclusion: Clarence is of more importance than Cameroons. Cameroons is less impor-

tant than Bimbia. Then Cameroons must be laid aside. I offer to take the charge of Clarence till another shall relieve me. *The doctor and his church* thankfully accept it. It is decided, and I am your missionary resident at Clarence; and as to Cameroons, Johnson (aided by James Frazer at present) will do what he can while I am away.

M. Halleur, of whom the doctor will speak, has acceded to a request to supply the wants of the mission in his medical capacity for one year.

And now, dear brethren, see our condition! Look at our wants! Here we have three stations, and the duties of each are more than enough to overwhelm any single heart, and yet we must part with the most useful of our company. It is determined. They will leave us to-morrow! Their health has long asked for it, the afflictions of their child demand it, and the state of our mission requires it.

A deliberate opinion: the mission requires it! but on this subject I must fill another sheet. Yet I will add a line here. The churches at home hear of our work, of our

need—pressing, overwhelming need of *helpers*. They seem to regard it as idle tales; coldness and doubt seem brooding on their vitals. Then let them hear from an eye-witness what has been done, what is doing, and what must be done; of the impossibility of doing it without their help. Let them hear of our need of teachers, of missionaries, of a vessel to convey us to and from our work, of the exposure, the suffering, the danger, and the “*deaths oft*,” to which we are exposed by attempting to do without a vessel. Let them hear of what we have *all* recently suffered from this deprivation.

It is a public duty for the doctor to return, that the wicked and malicious reports circulated by captains of vessels may be met and dissipated; at least let the Christian churches see and feel that their missionary is what they wish him to be. He has been subjected to the grossest insults here by the men whose lives he has saved. In Liverpool, too, has been awarded to him the character of a troubler and a wicked man, as a recompence for his skilful and often gratuitous attendance on captains and crews.

It affords us great pleasure to say that Dr. and Mrs. Prince arrived on the 9th of October in good health.

Mrs. Saker and Mr. and Mrs. Newbegin are now ready and anxious to return. The Dove has been surveyed by Lloyd's agent, is found to be in excellent condition, and will be ranked again A 1. Under these circumstances the Committee have determined that the Dove should return to Africa with our friends, and resume its position there at least for a season, and Captain Milbourne has engaged to take charge of it for another twelvemonth. He and Mrs. Milbourne, with Mr. and Mrs. Newbegin and Mrs. Saker, hope therefore to sail as soon as the necessary arrangements can be made.

HOME PROCEEDINGS.

M. Narcisse Cyr, a native of Lower Canada, who was brought to a knowledge of the truth by the instrumentality of the Grande Ligne Mission, and is about to devote himself to the work of Christ in that district, had an interview with the Committee a few weeks ago on his return from Geneva and Paris, where he has been spending some time in preparatory studies. Having received the information which our brethren in Canada had wished him to communicate, the Committee passed the following resolution unanimously:—

“That having had an interview with M. Cyr, an agent of the Grande Ligne Mission, this Committee desires to assure him, and through him all its friends in Canada, that though it has no formal or pecuniary connexion with that mission, yet it takes a lively interest in its proceedings, and heartily wishes it success.”

SETTLEMENT OF THE REV. W. W. EVANS.

The return of our brother, Mr. Evans, from Calcutta, through ill health, is already known to the friends of the Society. For the last several months he has

been residing at Malborough in Devonshire, where his health has greatly improved, and where he has been acting as pastor of the church assembling there. His official connexion with the Society terminated in June last, and we are gratified to state that he has received a cordial invitation to the pastorate. The Committee feel pleasure in acknowledging his devoted and efficient services both in India and in this country, and trust that he may find abundant usefulness and prosperity in the sphere of labour to which he has been directed.

MALTON, YORKSHIRE.

The annual meeting of the Malton Auxiliary to the Baptist Missionary Society, was held in the chapel on Thursday evening, August 24. After the delivery of an excellent introductory speech by Dr. Rogers, who presided on the occasion, the meeting was addressed by a depu-

tation from the Parent Society, consisting of the Rev. Eustace Carey and the Rev. Francis Tucker, A.B., of Manchester. Extracts from the Report were read by the Rev. B. Evans, of Scarborough, and the Rev. William Hardwick, minister of the chapel prayed.

AMERICAN BAPTIST MISSIONS.

A Summary Account of these Missions derived from the last Annual Report having been given in our last, we now present the reader with some details.

MAULMAIN.

Much preaching is performed by the native preachers in Maulmain. The city is an oblong of several miles' extent, with a native population of some 30,000 or 40,000. To secure the more general dispensation of the gospel, the following arrangements have long been in existence. "Near the Burmese chapel stands a brick zayat, which is daily occupied, Sundays excepted, by one or more native preachers, declaring the gospel daily, sometimes indeed to few, and at other times to scores in one day. Another zayat is in a north part of the town, near the great bazar, not so old a preaching stand as the former, but in some respects much superior to it. The fame of these two zayats in particular has spread far into Burmah Proper. In the south part of the town, in Mounge Ngau's district, is another house fitted up to hold evening meetings in, and occupied by a preacher and his family. One of his sons lives near him, also a preacher. For many years a lamp has been burning in that house. Many have heard the gospel there; and the neighbourhood well knows by precept and example what Jesus Christ's religion is. Still further south, on the same road, stands another similar house, but less recently occupied by preaching.

Another Christian house occupied by two native preachers and their families, is situated near the north-east end of the town, not very far from the location of the Karen Mission, and in the midst of a population twice as large, perhaps, as that of Amherst. That part of the town is specially assigned to them; and it is their daily practice to go from house to house, to the bazars, funerals, and other places and occasions of concourse, making known the grace of the gospel. Besides the preachers assigned to these five stations, two others understand it to be their particular duty to itinerate through the town, and preach wherever they can obtain a hearing." "The assistants are doing a great work," says Mr. Haswell, "and from Maulmain the truth is sounded out to the remotest parts of Burmah Proper, as well as throughout the provinces (of Tenasserim). They daily meet with traders and others from all parts of the country, and make known to them the leading doctrines of the gospel, answer their objections, and give them tracts and portions of scripture, which are thus scattered abroad as upon the wings of the wind. And though some seed falls by the wayside, some among thorns, and some upon stony places, some also must fall upon good ground, and bring forth fruit to the glory of God."

"The truth is working its way into the hearts of the people in town and country." He adds, "Our work is a difficult one. It is not because there is not preaching, and the right kind of preaching too, that the Burmans and Peguans are not converted. There are other causes. Yet let no one think that our labour is in vain. We are surely, though slowly, undermining the strong holds of idolatry. The mighty fabric must fall before the gospel as Dagon did before the ark."

RANGOON.

Dr. Judson having made a brief visit to Rangoon in January of last year, removed thither with his family the following month; the aged governor assuring him of a kind reception as a minister of the Christian religion "coming to minister to English and American residents," and approving of his object to compile a Burman and English dictionary. He found the Burmese church, as was to have been anticipated, in a dilapidated state, numbering hardly twenty nominal members, and many of these scattered abroad. A new church was organized with four native members, which was subsequently enlarged to eleven; and stated sabbath services were instituted. Two converts were added to the church by baptism.

But Dr. Judson was not long permitted to prosecute this work. A private order of government was issued by the vice-governor, who was virtually governor, to watch the missionary's house, and "apprehend any who might be liable to the charge of favouring Jesus Christ's religion;" the sabbath services were broken up; and it was soon apparent that in order to "keep footing at Rangoon, the only way was to obtain some countenance at Ava." Arrangements were accordingly made for proceeding to the capital; when information was received of a deficiency of funds in the Maulmain Mission treasury, and the execution of the project was deferred. Returning to Maulmain, Dr. Judson writes in September, "I remained in Rangoon long enough to witness the removal of my friend, the governor, and the downfall of the ferocious vice-governor, who had become the terror of all classes, and particularly distinguished himself by carrying out the proscription of the Christian religion. I prolonged my stay a little, in order to ascertain the disposition of the new governor, but in that I found nothing but discouragement. He very soon gave several proofs of strict adherence to the established religion; his reception of me was extremely cold and reserved; and when I mentioned my desire of proceeding to

Ava at some future time, he did not even reply. I think, however, he would not oppose that measure; but, in present circumstances, it is impossible."

KARENS.

The Report of the Karen Theological School states that its fifth term or session closed about the 1st of October, and had been marked with increased interest. The number of pupils was twenty-eight, besides seven who attended a single recitation daily. Average time of study for the academic year (fourth and fifth terms), not including the class of seven, eight months and twenty-three days for twenty-three pupils, Course of study essentially as in the previous year. The instruction was given in Sgau, but the whole school have also studied Pgho five evenings weekly under the school assistant, who is a Pgho Karen. The vacation was to continue through the dry season, to allow Mr. Binney to visit the jungle churches.

The Normal School, under the care of Mrs. Binney, assisted by Miss Vinton, has been doing well; number of pupils in November last about thirty. Eight of these children had made profession of faith in Christ in baptism, and others give evidence of piety, who are waiting for admission to church privileges.

Ordination of native preachers.—One of the most gratifying and auspicious incidents in the history of the Maulmain Karen Mission the past year, was the ordination in Feb., 1847, of four Karen preachers, graduates of the Seminary, Prahbai, Kyapah, Aupaw, and Tahoo. "The examination of the candidates was thorough, and well sustained for upwards of five hours. It was conducted in Karen, but interpreted sufficiently for others to know fully the merits of the case. Questions were freely proposed by the different members of the Council, and some of the most difficult questions respecting church discipline were proposed by Karen assistants, members of the Council."

TAVOY.

The mission has been much enfeebled by the removal of many of its labourers, and the operations of the several departments have been proportionably circumscribed. The reports are of a chequered character. Some of the out-stations had been edified in the faith, and their members multiplied; others, through unfaithfulness or the entire want of native labourers, had become corrupt, if not dispersed abroad. Of some, the accounts are incomplete or not received. The total numbers reported are eleven churches and 770 members, of whom

thirty-seven were baptized the last year. Others are said to have been subsequently baptized by native preachers; Sau Quala and Kaulapau having been ordained at Matab to the work of the ministry near the close of 1846.

In Tavoy, besides the ordinary labours for the Karens, public worship has been maintained in Burman on the sabbath and at two evening weekly meetings. A Burmese assistant has also laboured in town and in some of the neighbouring villages, and has distributed many Testaments and several hundred volumes of Burmese tracts.

ARRACAN.

Mr. Abbott left this country in August, arriving at Calcutta by overland route, Nov. 4, and at Sandoway in the month following. Mr. Beecher was also at Sandoway in December, and was expecting with Mr. Abbott to proceed shortly to Ongkyoung, where there was to be a "gathering of the people and of the native preachers, with whom Mr. Abbott had parted on the same spot three years before." It was with a view to fulfil this appointment, and thus make arrangements for the labours of the entire year ensuing, that it was judged indispensable for Mr. Abbott to return to Asia overland.

The number of churches reported in July, was thirty-two, including those of Sandoway out-stations, and of members (55+3523=) 3578; not including any baptized the past year in Burmah Proper, of whom no report has come to hand. The number baptized in 1846 by the Karen pastors was 813.

SIAM.

In the Siamese department there has been a growing interest the past year. Calls for tracts at the mission-houses have been more numerous, and tract distribution abroad, by Mr. Chandler, has been more eagerly welcomed. There are also frequent proofs that the tracts are extensively read and understood. Three new tracts have been prepared. The whole number of books and tracts distributed during the year was 12,252, including more than 500 Burman and Peguan.

"An unusual number of books," says Mr. Chandler, "have gone into the families of the princes and nobles, and have reached even the harem of the king. A servant of one of the highest princes called regularly every sabbath for a long time for books, stating that he was sent expressly for them. I gave the man at various times about seventy in all."

CHINA.

Mr. and Mrs. Johnson sailed in company with Mr. Jones in September, and will remain at Hongkong; Mr. and Mrs. Lord having proceeded to Ningpo in June, in consequence of the more urgent necessities of that station. Dr. Devan, who was compelled to leave China by ill health, has been transferred to the French Mission.

In reviewing the year, Mr. Dean writes, "We find much to call forth our gratitude to God, and increase our confidence in his word. While left alone, as to fellow helpers from our native land, we have felt assured of the sympathies and prayers of our friends at home, and have enjoyed the presence and blessing of a Friend who is ever *here*; and the year has been one of happiness and encouragement."

The Tië Chiuchurch has received by baptism eleven converts, including five in January. Two of the number are Chinese *women*; one of them the wife of one of the assistants; the other—the first baptized by the mission, and so far as is known, by any protestant mission—the mother of a numerous family, her husband also a member of the church, and their eldest son subsequently received; thus constituting a Chinese Christian *family*. "Instead of burning incense as formerly to idols, they now morning and evening bow around their domestic altar in worship to the living God." A brother of the husband has also been baptized, and a nephew is an applicant for admission to the church. Most of these are from the station at Long Island; where daily worship is maintained and preaching is conducted on sabbaths by native assistants.

The other out-stations are Tukiawan, on the main land, where there is a school of fifteen boys; and Chek-Choo, occupied as a preaching post by the assistant A-Sun.

At Hongkong public worship has been maintained on the sabbath at 11, A.M., at the mission chapel—attendance from fifty to one hundred Chinese;—and at 2½, P.M., at the Bazaar chapel—attendance from forty to sixty. At the Bazaar chapel is also a daily service, attended by about twenty. A prayer-meeting is held at the mission-house on Sunday at one, P.M., and a class meets daily at the same place for reading the scriptures and prayer. All attending these services are expected to repeat a verse of scripture daily, and such as are able are required to write out an explanation of some passage or the history of some individual from the scriptures. Opportunity is given for

questions by the class, and a careful explanation of a few verses of the bible is given every day. The natives meet by themselves for prayer at the same place every evening. The monthly concert is attended the first Monday of every month. Contributed the last eight months of 1847, 20 dollars, 12 cents. Valuable aid in preaching has been rendered by Kiok Cheng, late of the Bangkok mission. A-Bak has also been doing well; so far as can be judged, he "maintains a prayerful spirit and a Christian walk."

The number of native members of the church in good standing in January, including one of Madras, was twenty.

Besides the ordinary labours of the mission, Mr. Dean has devoted some portion of each week to the preparation of Notes explanatory of the New Testament. A revised copy of the Acts of the Apostles, with References, has been prepared and printed; and a revision of Matthew, with Notes, is in progress. In the last communication received from Mr. Dean, he speaks of the arrival of Mr. Johnson. "His coming at the present time," he says, "appears very timely, when the cares and duties of the mission were becoming so numerous and pressing as almost to bewilder the mind as well as to

exhaust the body. God has graciously given us strength and much encouragement in our work; and at this new indication of divine care for this mission in sending helpers, my heart is humbled and softened to tenderness. We give Him thanks, and thanks to you, and thanks to the churches, who have sent us help."

Mr. and Mrs. Lord arrived at Ningpo June 20. Soon after his arrival, public religious worship, which had been held in Dr. Macgowan's house, was removed to one of the principal thoroughfares of the city; and two stated services on the sabbath instituted, with an auditory of from one hundred to three hundred Chinese, including twenty-five or thirty females. The exercises were conducted by Dr. Macgowan, either personally or as interpreter for Mr. Lord; and were usually followed with an exhortation by teacher Chiu Sien-sang, who for more than a year has professed to believe the gospel. Three others have been nearly a year under instruction, and with him are candidates for baptism. The missionaries speak favourably of the evidences which they give of piety, and express a hope of soon being able to organize a Christian church.

FOREIGN LETTERS RECEIVED.

AFRICA.....	BIMBIA	Merrick, J.....	May 22, June 19 and 21.
	CLARENCE.....	Saker, A.	July 5.
AMERICA	MONTREAL	Cramp, J. M.	August 24.
ASIA	AGEA.....	Dannenberg, J. C. } & Williams, R. }	July 10.
		Williams, R.....	July —.
	CALCUTTA	Thomas, J.....	August 7.
	COLOMBO	Dawson, C. C.	August 14.
	HOWRAH	Morgan, T.	August 7.
	KANDY	Allen, J.....	August 12.
	MADRAS.....	Page, T. C.....	August 9.
	SEHAMPORE	Denham, W. H.	July 20.
	SHANGHAE.....	Shuck, J. L.....	July 5.
BAHAMAS	NASSAU	Littlewood, W.....	August 23.
BRITTANY.....	MORLAIX	Jenkins, J.....	October 6.
HONDURAS	BELIZE	Henderson, A.	August 10.
		Kingdon, J.....	August 10.
JAMAICA	BROWN'S TOWN	Clark, J.....	August 17.
	CALAEAR	Tinson, J.	August 19.
	FOUR PATHS.....	Hards, T.	August 17.
	GURNET'S MOUNT	Armstrong, C.	August 12.
	HOBY TOWN	Henderson, J. E.	August 26.
	KINGSTON	Oughton, S.	September 7.
	MONTEGO BAY.....	Dendy, W.....	August 19.
		Vaughan, S. J.	September 5.
	SALTER'S HILL	Dendy, W.....	July 18, Aug. 15, Sep. 4.
	SPANISH TOWN	Harvey, C.	Aug. 18, Sept. 4.
	SPRINGFIELD	Tunley, J.	August 24.
	STEWART TOWN	Dexter, B. B.....	August 9.

It is respectfully requested that where it is practicable the friends in the country ordering Missionary Cards, &c., would at the same time kindly mention the name of a country bookseller, and his London agent, through whom the parcels may be sent, or such other mode of transmission as may most economise the Funds of the Society.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

- M. T., for a parcel of Heralds;
 Miss Dunn and the ladies at Hunmanby, for a box of clothing and useful articles, for *Rev. J. Clarke, Africa*;
 Mr. Robert Saunders, for a parcel of magazines, &c., for *Rev. Robert Gay*;
 E. West, Esq., Amersham, for a parcel of newspapers, &c., for *Dr. Prince, Africa*;
 Friends at Union Chapel, Manchester, by Mrs. Tucker, for a box of clothing, &c., for *Miss Harris, Haiti*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of September, 1848.

Donations.	£ s. d.	DERBYSHIRE.	£ s. d.	Stroud—	£ s. d.
Bible Translation Society, for Translations	500 0 0	Derby—		Collection	9 15 6
Edmonstone, C., Esq....	5 0 0	Contributions, for		Contributions	8 5 9
Haynes, Messrs. & Co.,		Debt	9 2 6	Do., Sunday School	1 1 9
for Debt	5 5 0	Swanwick—		Tetbury—	
Jacobson, Miss, for do. .	2 0 0	Contributions, for		Collection	1 2 0
Newton, Mrs.	0 10 0	Debt	5 0 0	Woodchester—	
Russell, Rev. Joshua, in				Collection	1 9 0
full of £100, for Debt	50 0 0				
		DEVONSHIRE.		HAMPSHIRE.	
<i>Legacy.</i>		Tiverton—		Jersey—	
Davis, Miss Ann, late of		Contributions	5 10 4	Cornish, Mr. C., for	
Linton, Herefordshire	19 19 0			India	3 0 0
		DURHAM.			
LONDON AND MIDDLESEX		Darlington—		HEREFORDSHIRE.	
AUXILIARIES.		Contributions	23 4 6	Leominster—	
Brompton, Alfred Place—		Do., for Debt	1 0 0	Contributions	11 5 8
Sunday School	0 16 0	South Shields—		Contributions	6 7 4
Poplar, Cotton Street—		Contributions, for		Do., Sunday School	0 7 0
Collections, &c., 1847-8	10 7 0	Debt	8 5 3		
Do., 1848	6 1 3	Sunderland—		KENT.	
Salters' Hall—		Contributions, for		Brasted—	
Contributions, for		Debt	11 15 6	Box, by Miss Roberts	0 7 0
Patna Female Or-				Deal	1 3 0
phan Refuge	2 3 0	GLOUCESTERSHIRE.		Smarden—	
		Avening—		Hickmott, Mr. James	0 10 0
BUCKINGHAMSHIRE.		Collection	2 11 0		
Amersham—		Contributions	0 10 0	LINCOLNSHIRE.	
Collection	19 1 2	Eastington—		Lincoln—	
Contributions	43 11 5	Collection, &c.	3 2 0	Hickson, Miss, for	
Do., for Debt	39 4 0	Sunday School	1 7 6	Debt	10 0 0
Do., Sunday School	1 6 0	Hillsley—			
		Collection	0 15 0	NORFOLK.	
	103 2 7	Hampton—		Lynn—	
Acknowledged before	55 0 0	Collection	2 3 0	Clowes, Mr.	1 0 0
		Contributions	1 19 8		
	48 2 7	Kingsstanley—		NORTHAMPTONSHIRE.	
CAMBRIDGESHIRE.		Collection	6 3 0	Cransley—	
Haddenham—		Contributions	11 15 6	Mobbs, Mrs.	0 5 0
Collection	2 7 0	Do., for Debt	1 14 7	Kingsthorpe	3 0 0
Contributions	4 1 0	Do., Sunday School	2 5 3		
		Shortwood—			
		Collection	14 1 5		
		Contributions	21 9 9		
		Do., Sunday School	4 15 0		

		£	s.	d.			£	s.	d.		
MONTGOMERYSHIRE—											
Moulton—											
Collection	.....	3	17	6						1	8
Contributions	.....	3	15	0						0	17
Worcestershire.											
Northampton—											
Contributions,	for						3	0	0		
Debt	.....	26	15	0			7	0	2		
West Haddon—											
Collection	.....	1	10	0							
Contributions	.....	2	19	6							
Do., Sunday School	.....	0	1	0							
Worcester—											
Collections	.....	16	17	11							
Contributions	.....	18	10	10							
Do., for India	.....	5	6	0							
YORKSHIRE.											
NORTHUMBERLAND.											
Newcastle on Tyne—											
Contributions,	for						20	0	0		
Debt	.....	31	5	0							
North Shields—											
Contributions,	for						1	1	0		
Debt	.....	5	5	0							
NOTTINGHAMSHIRE.											
Collingham—											
Nicholls, Mrs., for											
Debt	.....	10	0	0							
Newark—											
Contributions,	for						2	2	0		
Debt	.....	1	7	6							
Nottingham—											
Contributions,	for						5	10	0		
Debt	.....	4	0	0							
SOMERSETSHIRE.											
Bristol—											
Contributions	.....	21	0	0							
Do., for Debt	.....	144	17	6							
SURREY.											
Norwood, Upper—											
Sunday School, for											
Dove	.....	0	7	0							
WARWICKSHIRE.											
Birmingham and West											
Bromwich Ladies'											
Negros' Friend Society,	for										
Town Schools	.....	5	0	0							
Middlemore, W., Esq.,											
for Debt	.....	5	0	0							
Leamington—											
Contributions,	for										
Debt	.....	30	7	6							
WILTSHIRE.											
Melksham—											
Juvenile Association	.....	2	8	0							
Worcestershire.											
Kidderminster—											
Collection	.....	3	0	0							
Contributions	.....	7	0	2							
Do., Sunday Schools	.....	0	15	4							
Worcester—											
Collections	.....	16	17	11							
Contributions	.....	18	10	10							
Do., for India	.....	5	6	0							
GLAMORGANSHIRE—											
BRIDGEND—											
Collection	.....	3	3	10							
Contributions	.....	8	7	4							
CARDIFF—											
English Church, on											
account	.....	30	0	0							
Tabernacle—											
Collection	.....	2	14	0							
Contributions	.....	5	9	0							
Do., Sun. School,	for										
Dove	.....	1	0	0							
Merthyr Tydvil, Zion—											
Collection	.....	4	4	6							
Contributions	.....	3	2	7							
PENYVAI—											
Collection	.....	1	0	0							
Peterstone	.....	1	11	7							
PYLE—											
Collection	.....	0	5	0							
Treforest	.....	1	17	6							
Twynrodrya	.....	1	9	4							
Ystrad	.....	0	13	8							
MONMOUTHSHIRE—											
MAGOR—											
Sunday School, for											
Dove	.....	0	10	0							
PONTYPOOL—											
Williams, Mr. J.A.S.	.....	0	10	0							
Tredegar	.....	7	12	0							
PENBROKESHIRE—											
ON account, by Rev.											
J. H. Hinton	.....	20	0	0							
RADNORSHIRE—											
PRESTELGN—											
Collection	.....	0	18	10							
Contributions	.....	0	13	2							
FOREIGN.											
NEW SOUTH WALES—											
SYDNEY—											
Way, Thomas, Esq.,											
by Rev. John Saun-											
ders	1	0	0							
VAN DIEMAN'S LAND—											
A Lady, by Rev. John											
Saunders	2	2	0							

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